

M1504
Monday, December 23, 1968
San Francisco
Groups II and III

Mr. Nyland: Tonight we'll have the second, what I call Group 'III.' I hope we'll have two more; it depends a little on my time, and we'll have it on Monday—that is, again a week from today—and if possible then the following Monday before I go back. Because I have to go to Los Angeles, and then back to New York. So if you can figure on that—that there are certain things perhaps that you go home with that you still would like to ask—then there is a chance a little later.

I remember when we started with a Group III here, we had four meetings which are and were at that time like a little bit of a unit, and I hope we can make a similar thing this time. Because last week at Group III, it was on a Wednesday and now there is also Group II here; simply because that what was needed first was to establish a certain foundation of the reason why one is interested in Work, and I ended the meeting by asking for those who wish to come, that they could come then to Monday in order to talk about Work if they really were serious, and those who came that Wednesday and were just curious, that they should not come.

So I assume, now, that everybody who is here is really interested to find out about Work. And it can go in the form of questions if you like... And perhaps it is better that we start with, again with laying a foundation for the reasons for that kind of Work and why that kind of Work has certain advantages over other different ways of looking at life or certain philosophies, or even certain indications of religion in the sense of a doctrine—*not* the dogma.

So, perhaps I would like to say first, again to re-establish what we left off last time. We live in ordinary life and we have questions; and the questions cannot always be solved, and if one is serious one goes in different directions to try to solve them. It depends of course entirely on the kind of conditioning that one has lived through and whatever your education may have been,

which brings you, at a certain point, to a decision that you want to know something more in order to find out what, if you know it and if something can be done about it, then that should have a certain result.

Because it is not a question of becoming familiar with any kind of a religion or philosophy and reading it and taking it in and, you might even say, to some extent ‘enjoying’ it. Because when a philosophy hangs together and it has a good logical development, of course it’s obvious that in your mind you enjoy such a putting-together of certain facts which are connected, and that then even if a conclusion is reached, it will give you at such a time an insight in something that has existed and that has a perfectly good reason for existence; so that whatever the philosophy is which appeals to you, that then you say, “Yes, that’s probably the way it ought to be or it can be or it has been,” or whatever it is that is an indication of how it might have grown, that then there is something you look at and you say, “It would be interesting if that was *my* philosophy,” or, “I can understand that so-and-so found in that some kind of a solution for *his* life.” But the question still remains: What will I do with that kind of an idea that I’m now associated with, and to what extent can I put it to practice.

You see, if you go into the religious side of it and take, for instance, the Bible and the Ten Commandments, it is of course assumed that a person could become a Christian if he actually could follow it. But if we, as we know ourselves a little bit, try to find out how it is that one should love one’s neighbor, or that you should not commit adultery, or all the different things that are in an ordinary human being and of course will come out in our life the way we have to live it, then you say, “Yes, if I only could do a little bit of that, perhaps it would already help me; and maybe if I did, that then I could become a little bit better and better every day.”

But you see, I assume that one is quite serious about such intentions. And if one is then not only serious but actually tries to be honest, you know you’re up against it. Because the Ten Commandments are not followed, and ‘love of your neighbor’ is just about the opposite; and the selfishness within oneself ... or trying to consider for oneself what is needed...

[Aside (someone coughing): Huh? It’s a little difficult, isn’t it. (chuckle) I would almost say, just cough now and then... Huh? Like I said, get it over with. Is it all right? You want some water? All right.]

...if one considers then “what else can I do” and I go to different other religions or certain philosophies or a psychoanalyst, and what does he tell me.

And this now depends entirely on the kind of a person I am. And when one talks like this

to a group of people who are all different—have different kinds of background, and of course have different ideas and also different experiences in their lives—there is very little that really can be compared with each other as having a common ground, than only that you can say, “You’re serious, you are a human being and you wish to grow.” And then you start to talk among yourselves; and you find a book and you recommend it, and one person reads it and reads into it or finds certain things in it that they like and another person finds something else, and of course if there is a certain common ground, then people will band together and make a little community and if it is of a religious kind, you have a denomination and then they have a church and then they hear a minister, and then repeating what they already know every week.

The practical application of Work—that is, of that what is a religion for oneself as a philosophy of one’s life—if you want to look at it that way, where is it that you find instructions of how to be in ordinary life. Because, after all, that is the main point. If I want to become holy and if I think that the joining or the possibility of uniting with a force which is higher than I am—that is, if I can assume that there is God somewhere, or that there are higher powers of Being, or that there is something that I call as an entity ‘His Endlessness’—and if there is something in me that responds to that and makes me feel that certain things of course ought to be possible for me because I am a human being with aspirations, then I start to look for that kind of a help in different directions. And my education, or contacts with other people, probably have brought me many times in confrontation with, let’s say, either Zen or Christianity, or religions of a certain other kind—Mohammedanism, Buddhism, whatever it is that has appealed to you in your life. You are interested in astrology of some kind—esoteric astrology, maybe—some application of the I Ching, some application of Tarot cards, whatever it is that you were interested in, and perhaps in that you found something.

It is only a question: to what extent can you continue with what you have, or does it become repetitious. And perhaps the certain precepts that have been given are a little bit too difficult for one, and at a certain time you give up. And you give up because there are other things that are of interest in ordinary life. And that is what we talked about last week: that so often that what is ordinary life engages one; and then simply because I do not know what to do about it, I must make an adjustment. And even if I do suffer a great deal, it does not matter because I know that it won’t last forever. And of course sometimes one can lose even the wish to continue to live and hope to die, or at least lose such interest that the adjustment has made a

person nothing else but an ordinary automaton who happens to live day after day.

Of course the assumption now, as I said before, is that we want something else. And you want something that you put your teeth in, that actually can be practical for you. And then the question is: What do you expect. Because the problems, when they are different for different people the solution is of course also different, and it is first a question: Can we assume that there is a common aim for every one of us regardless of our education, regardless of the condition in which you have lived and regardless of whatever experiences you may have had? So if we try to say what is it really that a Man may wish when he is on Earth and he has his life to live, what is it that could give him stability. Because it is characteristic, of course, of a human being that whenever he is affected by someone else and he has belief in such a person or he reads a book, that he will go in that direction and perhaps tries to imitate. And that what he then would like to do and apply may come from someone else; and the other person having experienced certain ways of his own life, it may not be entirely applicable to what one wants to do oneself, and there is no textbook for that.

If I take the prescriptions as they have been given in the Old Testament, you know well enough you cannot follow them. If I am really Jewish and Orthodox, there are so many things that are now restrictions for ordinary life that it becomes extremely difficult for me to live in accordance with them; even if I'm dedicated, I cannot find myself anymore in the narrowness of certain ideas that they have lived. If I were born in New England, I would be of course many times perhaps like the Quakers or like the Old Conservatives, and I would be subject to religions like strict Presbyterianism or whatever may even go further to the right; and naturally I don't like it, I go and become a little liberal and then I finally end up by just being ethical.

But, you see, if I live now, there has to be something that I can use and for which I don't want to go back to a church all the time; although it may be useful that I am reminded of something I should do, definitely I should know something what to do at certain times. And in the first place it has to be available in daily life as I now live it, because there is no guarantee that if I for one Sunday am very sacred and holy, that then the next day I will actually be able to apply it. And many times I forget about it. And what is the trouble with a human being is that at certain times he is affected and that what is affected has no particular power over anything else of himself, and although he may be trying to become Conscious with a little part of himself, the rest stays so completely unconscious that in ordinary life he practically forgets how he has been

affected the day before.

So, this kind of Work has to be something that I can use at any time when I wish. That, I think, is a requirement, and of course it is inherent in the idea of the Omnipresence of His Endlessness; because if I cannot believe that something exists everywhere and always and all the time, then of course I have to wait until He would come around, and that may be just the wrong time because I need Him *now* and not tomorrow morning. So, the characteristic of something that I want to follow as a philosophy is, for me, to be able to be in contact with something that exists and can be of help to me, so the requirement in the first place is that kind of, you might call it, 'Omnipresence.'

But, at the same time I have to have a certain knowledge which is also available to me also at any one time that I need it, and that then with that I can continue, in my life, the way I then can follow a prescription. And that prescription has to be very simple and very clear. Because it cannot depend on just praying. Because in prayer I probably would have to be very much adjusted to the ability of receiving an answer. And I do not know how in ordinary life, as I am busy and I am of course engaged with many thoughts and many feelings—and particularly in relation to other people—that then I cannot so easily withdraw; and although I believe that when I go to church or to a holy place, that then at certain times I can actually experience certain things that are of a different kind of a quality, it does not guarantee me that I will know how to use them and for me to put them in such a form that they become adaptable to myself. So that kind of a question has to be solved. I have to have that kind of knowledge; and it is in line again with the 'Omniscience' of His Endlessness, and then the strength that is needed for the execution or the follow-up or that what actually is required of me and able to do, of course is linked up with 'Omnipotence.' And these are the three characteristics which belong to that what is a higher Being and which should be represented in some form or other in a religion when a human being tries to confess that he is not as yet where he is and where he should be, and that he wishes to go from where he is now to that what will give him in that sense more equilibrium.

I call it a 'balance.' Because it is something that I don't want to be affected too much by different outside conditions. Because I know well enough that they do affect me, and I cannot really understand why they sometimes affect me one way or another and that at certain days I'm not as much affected by one influence and another day it is just terrible. I do not understand why, when I wake up in the morning I'm not always the same person. And when I study myself

well enough or really try to be honest with myself—and this, again, without any particular Impartiality—I know that I vary every day, and almost every hour; that I’m a different person when I’m hungry, and then when I’m very benevolent I probably have eaten enough; that I’m in contact with other people that I’m nice to because they are nice to me, but if they step on my toes, of course I’m not nice. And all the different problems that I am engaged in and I have to face...

Because, you see, this religion is not made for me to become so holy that I exclude myself from all life. Of course I can be devoted, and I can really go into a cloister and then live my life like that. And of course I can also have an ivory tower—I mentioned that last week—and I can go to an uninhabited island. And I can also simply separate myself from other people and become morose by myself and shut myself up in my room. I can find a great deal of satisfaction by just being alone.

So we have to be clear first about what is the aim of Man and for what reason was he created. If I understand that, then I would be able to place my life in a certain way. And of course there are two answers to it. One is, that Man happens to be on Earth for a very definite cosmological reason. That presupposes that I know a little bit about the cosmos, and it also presupposes that I can understand certain philosophies in which there are relationships between different levels of Being. And the same question then appears: Do I, as a human being, assume that there are different forms of life in different places, and is the universe actually made up of a very definite construction so that there are laws that are being followed—and have to be followed, because if they are not followed, then there is a disaster.

This is a problem I think that we have to think about really first, because you have to understand a little bit about your own relationship; not only to other people, but also in relation to that what exists outside of this Earth. And if we look at it now cosmologically or even astronomically—that what is our solar system and the meaning of the Sun and the meaning of the planets, and that what we are as a human being perhaps a replica of this little bit of our world—that then what is in oneself that actually could correspond to that, and I simply say that my head is like a Sun. I would like it to be Conscious and shine all the time—but it doesn’t, but nevertheless it has an ability perhaps to grow into that—and that that what is an emotional state or a feeling state can be compared to the row of planets that I know about. So that that what is then a solar system outside of me becomes my own little world within myself, and then that

would answer to this problem of the macrocosmos and the microcosmos being in principle the same.

If one starts to think about that a little bit deeper—that is, what is it that Man then aspires to, and what does he wish—and to what extent can he then assume that if life exists here, that also life must exist on different levels. And this time, now, outside of our solar system; because I see that there is a very definite rule, that there is something that is kept together that apparently, scientifically explained, that there are certain laws of attraction, or that configuration and constellations in the universe apparently are the same, or if they change a little bit they change in accordance with Law. And that therefore astronomy is a very good science to find out that there are laws and that I cannot just assume that things are topsy-turvy or haphazard; and when that is the truth for me, which is more and more confirmed by any kind of scientific endeavor, then I must come to the conclusion that I, belonging to this totality of all things, also represent to some extent certain laws which govern me. And that the Earth, as the Earth is on which I happen to live, definitely has a certain influence on what I am and supposed to do, and that the problem is to find out what is it that I actually *have* to do by simply assuming that the fact of my being alive on Earth has a definite meaning.

So this is the problem that we first have to face: What is really the reason that I happen to be born on Earth. And it is not that easy to solve it. Because it belongs, then, to a totality of all laws existing about which I know very little. I know only that what governs me to a certain extent, and even at a certain point I get stuck because it becomes a little bit too much to try to think about my own little world and to try to understand the different tendencies or characteristic traits that I have—to some extent connected or not—and then when I give up, I call it a state of ‘unconsciousness’ because it really is an admission of my ignorance.

This is the one way by which I try to solve many problems on Earth, and I think then that if I can continue the way I live and have good relations with different people, that then ultimately I can become the kind of a person; not only who can get along with everybody, but who will find his place on this Earth. And of course that is true; because gradually in living, certain sharp edges are worn off. I can become more mellow. I can actually realize that certain things that I have done already before need not be done any more; and that when I enter into my older age or perhaps reach a certain maturity, that then of course I’m a different kind of a person because I’ve already lived through a variety of experiences which I don’t have to live through again, and that

living through an experience has given me a certain knowledge and to some extent even an understanding of how to behave regarding other people so that I can place them.

And the result is that in this particular way of living, I have to admit that I have become a little narrow-minded because I have lost, sometimes, interest in becoming adventurous and finding out what other people are doing. And when I get a little older, and particularly when I get set in my ways—that is, when certain things in ordinary life seem to fit and that I don't have so much trouble in finding a job and that I have earned a little money and I have a house, and whatever it is that I'm satisfied with, and perhaps even that I can say, "I have a good family," or "I have children, really they are not so bad, they are not always a brat"; that is, at certain times I can even be happy about such a condition, and of course I have a few friends with whom I play poker and so forth—so it is quite all right if I say that I can continue to live and not be bothered.

But when I look at myself as a person, do I remain interested in a variety of questions which I had when I was eighteen or twenty. And then of course you know well enough: the answer is, "No." I know that I lose interest in life. I have made adjustments galore, and after some time I simply continue to exist. And we simply say that a Man, if he is made up of three centers—we talked about that last week: an intellectual one and a feeling one and a physical one—that he can die during his lifetime already in any one of the three centers. When he dies physically, of course he dies. But many people are still walking around on Earth who are dead in their mind, and you know well enough that a person who keeps on repeating and talks about little sentimentalities and so forth, is practically dead as far as his feeling is concerned. So this question of dying simply sets in when I have no further interest in life, and that then in that sense it simply means an absence of life.

So this is one way of trying to find out what a Man is as a value on Earth; and then it is only a very small step further to say that Man, and Mankind as a whole, is here for a definite purpose regarding Earth, and that Earth, having a life of its own and which is represented by all forms of life on Earth, has also a function to fulfill in relation to the Sun and in relation to the planets. And then if I look at this more cosmologically, that I find that the Earth, having now a place, will need for that place a certain maintenance to remain at that place when it is under the influence of a law: and the Law of Attraction as far as the Sun is concerned, and the Law of Velocity as far as the movement is concerned.

So the question of equilibrium is always that what I am affected by and that what I affect.

And that in relationships in general among people who are living on Earth in relation to themselves, in relation to their own life, that it is constantly a question of an equilibrium between the forces to which he is attracted and the forces that he will exert on someone else below; so that almost, you might say, that the totality of such things—not only on this Earth; what is really represented by a form of steps in which that what is a step is affected by that what is above and, of course, affects that what is below—and that progress would indicate that a person goes from one step to another which, in his opinion, is higher, and then loses the contact with that what is lower. And it is always that kind of a law that becomes quite apparent also in one's own life if one looks at one's daily existence and sees how one is affected both ways. And many times we simply define it as a 'good' or an 'evil' influence, or that what is God and the devil, or that what is above and what is below. And whatever it is that I now try to use in order to become clear about it, I know well enough that within my own little realm of my own body as it is now, there is the same kind of a conflict between my mind and my feeling.

So when I say that this is an aim for a Man on Earth, it considers entirely the Earth as his own kingdom in which he has to find his place and for which he himself in his own little kingdom can probably find certain replicas or comparisons which, if he studies himself, he will actually be able to use to understand his place on Earth as a whole, and perhaps the function of Mankind.

Cosmologically, this is not very interesting, because it simply means that a Man separates himself out from that what is Mankind as Earth, and about which he knows. And still, there is quite logically a definite desire on the part of a Man to find out more about the universe—what is happening—and his desire for space ... and conquering space and going to different planets if necessary, if possible, simply means that there is something in Man which is not entirely satisfied by staying on Earth.

So this brings up this whole question: If life exists on Earth, is it logical to assume that it exists somewhere else. Personally, of course, this becomes a question also for each person. That is, if I find myself with life, why did it start and why doesn't it continue. Why should there be death. Why should I assume that it is necessary to have friction. Why is there a search for a *perpetual mobile*. Why is it that I want to understand certain laws in order to overcome them. Why is it that I believe that ultimately it would be possible to create life; so that then out of ordinary matter and biologically understood, I could form something that would be alive and for

me, then, in that sense aliveness would mean not subject any further to death because if I could create it, that what is matter would not matter any longer to me.

So you see, the problem is a little bit shifting over to a condition in which I find myself all life: the way I am with this life as it is and what I call 'life' of myself, and the wish to maintain it. And naturally there are indications that I wish to maintain it, because I know that when I am threatened and I am in danger, I will protect it at all costs. And also there are certain ways by which I believe that I could see more or hope that I can increase my Consciousness. All the desires that I have for drugs or chemicals or certain things that will affect my brain, in which I then hope that in that kind of a state I have certain experiences which may be useful in my life, that to some extent I try to get away from conditions as I now have to live in order to live temporarily into something, and hoping then that that what I experience may be lasting for me.

Well, whatever the experience is that you have had, or whatever it is that in ordinary life you consider your hallucinations, or whatever there is in one who feels that he has imagination enough in order to have in ordinary life a certain inspirational force which can keep his head above water—it doesn't really matter very much that at times you have it. It is not as yet a solution to a philosophy for your life. Because if you consider meditation or sitting quietly or hoping for the best and relaxing, you are not in ordinary life. You have separated yourself out from it, and although you may have beautiful moments at that time, you still have to face all the different problems which are problems for you when they affect other people and they affect you. And then the study of oneself—and again if one is honest—must lead to the realization that that what I am is really very far from what I should be.

If then the aim of Man is to understand his position on Earth and understand that he is subject to the laws of Earth, then logically not liking the laws and not liking himself and not liking a lot of people, something ought to be done then so that he can get out of it and become free from it. And that of course leads, together with the question of the continuation of life, to the possibility of the continuation of a Man as he is living now, and then preparing for the possibility of living hereafter. And of course such religions naturally have to exist in order to give Man on Earth a certain hope so that he doesn't have to look at life the way it is as an end, but that he can overcome certain suffering knowing that it need not last forever, and that if he does die, that there is a chance for him to go to his Heaven.

You see, the question that becomes then important is: Is there another kind of a reason why

Man happens to exist, than only that he exists on Earth. What is the meaning that he is on Earth. And is there for him as a Man—that is, as an entity of life—to be able to retain that entity as life, even if his form could change when moving to a different place. And that the place for him in his honesty would have to be of more freedom for himself. Because the whole idea of Heaven is that one becomes an angel and is not bothered anymore by the problems of ordinary Earth. And that even if one wants to become very religious, that one can sit at the feet of Gamaliel or any kind of an archangel, and also that one hopes that one could be in the presence of His Endlessness even if it were only to the extent that one could kiss His feet. And whatever other ideas there may be in the form of symbolism, and whatever it is that satisfies one in one's own thoughts, the whole question remains that I am what I am now, and I wish to become something different, and for that I have to know how to get out of this.

If the problem is more freedom, then I have to find out how can I become more free on Earth during this time that I am now alive. Because if I say, "I will do all of that after I die," I really have absolutely no reason to assume it. And there is no definite indication anywhere that I will be given another chance, than only in certain philosophies or religions which use that in order to make people go through the suffering and the Valley of Death for themselves as long as they are still here on Earth, hoping then that the situation will be much better after they go to Heaven.

But for an ordinary Man it is not enough. It is not enough for him to just have that kind of a hope and to have to suffer, and he starts to question, "Is it necessary for me to suffer." If suffering is indicated as a kind of force which draws me back and holds me down, then I have a perfect right to assume that if there is that kind of a force, why would it be so cruel on the part of His Endlessness if I have been created to allow me to continue to suffer here, and what have I done in order to have to suffer. That of course is a difficult question. Because if I assume that life exists before I was born and will exist after, then I must also assume that during such a lifetime before, certain things have happened to me for which, perhaps, now either I have to pay or for which I have to Work. And in general, the whole doctrine of karma is based on that.

But you see, it doesn't help me very much to be told, even by a clairvoyant, that I had several lifetimes. My question is: "How am I now, and what is it that I Work with," and to simply say it: "What is this, my body, as a laboratory." If I wish to use the laboratory for further experimentation and if I want to experiment, what do I want to experiment with, and what has a

chance of actually developing.

It's that kind of a research I am faced with. I first have to know what I am working with. That's obvious. I have to know what I am. And, that has to be absolute. You see, it is very necessary to understand that, because what I know about myself changes, I've said, 'day after day.' It definitely changes year after year, and of course I can say I 'grow' and I learn more in maturity. But what am I essentially, and what is there that I call 'essence' that can stay the same, and is there anything in me that I say "This is permanently myself"—and of course we know there is nothing of that kind.

The permanency of oneself, that what is always there and always will be and always can be counted on, is only life; *that* I know I have as long as I walk around and as long as my body hasn't died. Whatever the condition is and whatever the form is in which it is, and whichever way it has been maltreated and the way my body happens to react to such things and whatever I call 'expressions' of myself as life, of course I identify that what I am as a personality with life itself.

side 2 I think in the first place one has to realize that life is different from the form. And that the form is temporary and that life is permanent. And when I look for something that is permanent for me, I have to go back first to that what is always my life, and then to place it in a form which for me is not as temporary. That is really the problem. So when I now say that when I live on Earth and all the forms—that is, all my manifestations—are temporary, and particularly my physical body because it will die and it will change and it will depend on the influences I receive, then I must have something else where I can put my life into so that then I can be free from the form which I now manifest.

When I call the form of my manifestations and all the different feelings and even including that what I call 'mental' functions of myself something that belongs to Earth, I can say it is 'natural,' I can say it is 'subjective.' That is really a term to indicate that it belongs to me as a human being. And when I say now 'subjective' and of course I assume something: that Objectivity must also exist. Again, when I say 'unconscious,' there must be a Conscious state. And it is this search for Consciousness that will lead me in the direction of trying to find out how to get there. And I want to get there in time; that is, I want to get there and not wait until I die. I want to get there, not by having to live my whole life and becoming as old as Methuselah. Because I won't; and perhaps before I will reach something, then I already will die and I don't

know what the chances are that will be given to me when I reach another realm of living.

I feel when a person becomes responsible for himself on this Earth, that he has to understand that his time now is given to him for a very definite purpose. And simply we call it 'growing,' or 'evolving,' or getting rid of his manifestations as he is as a Man in order to use them for the purpose of building something that has less the subjective qualities. In Gurdjieff's terminology, we call that a 'Kesdjanian' body. It is meant as a body which is primarily an emotional state, in which then my life could continue and not be bothered by the material forms of my physical body. I also can say since it is 'not material,' that it is more ethereal. I also say when it is 'not subjective,' that for me the determination would be that it could become Objective. And for the time being, it's quite right to call everything outside of this Earth 'Objective.' It is not true, of course, because if the planetary level is also outside the Earth and the Sun is still higher than the planets, there is no real Objectivity on the planetary level. But for the sake of an argument, or as a working hypothesis, it's quite all right to call it 'Objectivity,' because it's different from my subjectivity and I can always settle the question later, that when I'm really Objective in a planetary world that then there is still a different kind of Objectivity which I could call 'more essential' Objectivity.

And so etcetera, etcetera—it doesn't matter if I wish to become practical and if I face problems which have to be solved in a pragmatic way. So when I say now 'Objectivity,' what is it in me that actually could conceive of something that is Objective. And determining it simply saying it is 'non-subjective' is not sufficiently correct. Because it does not mean that non-subjectivity has any kind of a substance, and really I'm up against it; because if I am as a person unconscious—and totally unconscious—I cannot expect that there is anything in me that actually could even resemble the possibility of Objectivity.

And I have to draw that conclusion because I am totally on Earth, and the only reason why there is some kind of a hope is that every once in a while in my mind there is an idea that I really don't belong here or always have to stay here. And the second is, that that what is life in me is concentrated within me at a certain point, and when that point is reached or touched—and it happens every once in a while in one's life because of suffering or because of certain experiences—that then there is something that I know that exists in which, in that kind of an experience everything of myself seems to drop away. Although I seem to exist, I have no possibility of expressing it or I cannot even indicate that there was anything of my ordinary

functions which took place.

The first idea, of this what might be a possibility of an imagination of something that I could conceive of as not being subjective, takes place in my mind; the second takes place in my heart—that is, the beginning of something in which apparently an aliveness happens to exist which then, at that time when it is being touched is not needed anymore to be expressed and that, therefore, although I do have a memory of it I cannot define that at such a time certain things actually were there because there was no perception. This you might say is a matter of experience, and we call them moments ‘I will not forget’ because they have been indelibly engraved in my memory and they are there permanently. And that is why I’m interested: Because the permanency of that—and the permanency of an imaginary hallucination of wishing freedom—also can keep me, in my life, satisfied as a hope that if I only could reach it, that then it would be worthwhile for me to extricate myself from the conditions of Earth.

So therefore any kind of Work on myself has to have that characteristic. It has to be something that has to do with Objectivity. And whatever it is that I now consider a concept of a possibility and even in thinking or feeling about it, I have to realize that it still is a thought and it still is a feeling that I have to introduce by some way or other. Perhaps by an intense wish, or perhaps by a realization of my own existence or by something in which I feel dedicated or devoted to His Endlessness; a definite something in me which then says, “I wish an Objective something to exist for me.” Even if that what I then would create is not totally Objective, at least I will assume that it can exist and then when it so-called ‘exists,’ that it is still in its infancy of existence but nevertheless has a ray of light. Because you see, Consciousness for me becomes the possibility of light. In exactly the same way as when I compare the Sun with the state of my mental functioning and I call it a ‘light of ray’ shining on Earth, that ray of light comes from my ordinary mind and gives me then hope for something that could develop.

The attempt at Working on oneself—that is, that what is the result of this intensity of a wish—must be based on a realization of what I am. And I have to be quite honest about that realization, because if I’m not honest at all, then I still will hope that there is some other way a little easier—perhaps LSD, or something that someone gives to me, or something that is offered to me as a silver platter, or even that I believe that God will help me because I’m His child, et cetera, et cetera—that if I am not honest, I will never Work.

I have to come to the end of my rope; that is, I have to come to the end of my so-called

‘research’ in trying to go through different directions and finding out that such directions do not lead me to the place where I really want to be. If I wish to Work, I have to have insoluble problems which I cannot solve, and for which I’ve honestly tried to find a solution—in many directions, maybe—and I must come to the conclusion that I cannot find it. Then I have a motivation. Because if I ride two horses, or ten, at the same time, I will never give this kind of an idea its full force. And that is what is required of a Man.

That is why I say a person has to be ‘honest’ and ‘sincere’ in this kind of a search. If he wishes to know he can know, because it is so simple. I want Objectivity in order to give myself, as I am, freedom. I want to be able to create something that can exist and not will die when my physical body exists. I want to be able to say to my life, “You can move over from this place to another.” I want to make sure that that is in the direction of what I call ‘His Endlessness’ because that, for me, is naturally a concept which is higher than what I am now, and the aspiration that I wish is in that direction: wishing to be with God, or at least to understand Him sufficiently so that what I am becomes affected under that kind of an influence in order to become a Man as I should be.

And in the terminology of Gurdjieff, we call such a Man ‘harmonious,’ who actually wishes to strive for the possibility of becoming a real Man. I gave the definition last week: a Man, in simplicity, who can do under any kind of conditions. But the other definitions—and there are several, of course—is that a Man should be complete, that a Man should be in equilibrium, that a Man should know definitely and have understanding, that a Man should have feeling and an emotional content, and perhaps with his emotion be able to reach out towards Infinity.

And whatever the definition is that one wants to make, one has to start on a certain road which one says will ultimately lead to an understanding of all things. It also has to be a road which ultimately will be free from any form of dimensions that I know about, both in space and in time. It has to be a direction where I know that something must exist, and also that it is not just going haywire and around in circles. It also means that at the same time, when I strive towards that, that something takes place within me so that that what I am becomes changed and that the center of my gravity will be transferred more and more to my essential Being and I hope ultimately to that what is the point of my life where it is permanent, that I then become dependable as a Man should be and that he will have freedom.

This desire for freedom is indicated, in the first place, that I want something which is then governing me in this freedom, so that I have a guide. And I wish to make this guide the same way as I wish to have a God for myself. So that the assumption is that I can say, “He is there,” and I must admit that there is a Law in the universe. I have to bring it down to my Earth—that is, myself as I am—in order to be able to profit by the existence and not to be able all the time to have to pray in daily life and go off somewhere in a corner. I want in the midst of activity to find that what is beyond all action.

How to do this. If I wish to create something that I say this is ‘Objective’ and it ought to function that way, I have to free myself from a variety of different things which I call ‘subjective.’ And I know that my feeling is subjective and I know that my mind is subjective, and that that what I now wish to create is for the purpose of having an Objective fact about myself. You see, if I have that—that is, if there is something that I can depend on, and that I know when it is Objective and I call it ‘Objective’ because that for me is my sense of absoluteness, that it always will be there—then I know it is something I can build on. It then becomes a rock and not sand.

So this is what I need. I want to have an Objective fact to which I can then attach a variety of different ideas of how they can function in an Objective sense, or that such facts about myself can gradually start to penetrate into that what I am and then change me into a different kind of a person.

When I say I wish to create something ‘as-if’ it exists, I allow for the possibility that the existence as yet is not hundred percent. But at least when I make that attempt as a result of an inner desire which is sincere and honest and deep enough and intense, that then this ‘as-if’ condition will create something that at least for one moment will be able to receive an impression of me. That is really what I wish: That there is a starting point; not to just be unconscious all the time, but there is something that becomes a very definite, not only an attempt but the creation of something ... and even if I say it is as if I wish it to start to Work on me in collecting data about myself. Because facts I need, and facts which are irrefutable. If a fact for me changes tomorrow, it’s of no use. If a fact is accepted by me because someone else tells me, it’s no use to me. If a fact even appears to me in prayer, it is of no use to me unless I definitely know and understand it and it has become a part of myself.

I have to learn what it is to accept my Being for whatever it is—and my Being as made up

out of the three different components. I have to find out what it could be if there were an 'I' as an Objective faculty developing gradually, then becoming wise and knowledgeable and receiving information about this person that I am, as I am on Earth. And that for that reason I wish this 'I' to collect such facts of myself in any condition I happen to be. Because I must take the totality of myself as I am in daily life. I cannot wait for a Sunday or some other time. I have to know what I am every time I am behaving. And there is nothing in me that stops behaving, simply because there is nothing in me that stops taking in time. I'm constantly subject to the flow of time as long as I am alive, and each breath and each exhalation means that time has been consumed and I, in my unconscious state, am under the influence of that time as a dimension of the way I live now in my life—years and years, one after the other. And when I say I wish to be 'free,' I wish to be free from *that* influence in the first place.

Because, you see, *that* timelessness is comparable to His Endlessness, but this time when it takes on that kind of a color, it means for me that I cannot define it any longer as a point which can move along a line. It has to have a different kind of a concept for me; because anything that still has in it the possibility of becoming something else, then I become subject to that what it will be as it is something else, and when it becomes a line of time I become again subjective. Time has to be understood as a moment only, a moment without dimensions the same way as a point is, but without potentiality of moving in any direction. But it must move. And it moves in the sense of Omnipresence; because that I cannot define, and the closest I get to it is simply say it 'expands' from a point into a globe or a sphere. And I say, "Yes, it is still subject to a dimension like a radius," but when I say the radius is infinite, then I reach a point where that point becomes a moment for me in my experience.

To make it comparable to that what I can experience in my daily life, I say a 'moment' of my time when the time has been reduced to that moment and has lost the possibility of potentiality, is when a future goes over into the past. It's quite obvious that at that moment when it changes its character—because when it comes towards me and then it goes away from me, there is a moment in which that kind of a concept, for me when I take it in, changes—it changes direction, and for that one moment it is free from any direction, either coming towards or going away, because it is at that point where it has no wish to go.

This is the concept of a moment: the moment which again comes in each time-point, and it is that moment that at that time sets my mind free because my thoughts, anything that I associate

with in my thoughts, anything that has to do with valuation as pondering, anything that is formulation, anything in my mind that is memory—all of that are concepts of my subjectivity. But then when I have this kind of an understanding of a time-moment, then there is at that moment no thought. Because my thought belongs to anticipation of the future and it belongs to that what has passed as memory. It is not, at the moment, functioning in the way it ordinarily functions. I indicate that by that kind of a mental ability. I indicate that by simply a word, and I call it ‘Awareness.’ It is a mental functioning, but it is not at all a thought. And when I say this Awareness if it could expand, I call it ‘Awakening,’ and that is ‘Consciousness.’

And this is why I now wish to ascribe to the little ‘I’ having now different functions to fulfill with which I endow it. In the first place, its existence as an Objective faculty. In the second place, to free itself from that what is now affecting it in the form of a feeling and a like and a dislike, and I call it ‘Impartiality.’ Because I must understand that unless I become completely free—that is, as if I am cold to the facts which are being Observed—I then can, only in that case, truly say that the ‘I’ is Objective regarding me. It is then, only, that in that Objectivity it will have no judgment. But it will have something else: Because of the creation as the little ‘I’ coming from me, it will have a Benevolence towards me; it will, in that sense, remember me and later it will have to prove that there is that kind of Benevolence still in existence. But for the time being, I create it as an Observation post and then I say, “Now, to become free from associative values in my mind, it has to take place at the moment when an event happens, that it is registered at that same moment.” This becomes then a question of my timelessness.

And therefore the three different requirements for the formation of ‘I’ and that what is involved in Work on oneself, is of course in the first place an Observation process in which ‘I’ starts to register my existence. And I choose, quite logically, my physical existence because it is no use trying to become Impartial to my feeling, and it is no use trying to become independent of a moment ... in a moment of Impartial ... in that sense of that what is non-associative regarding that what is full of associations.

So I take my physical body and it is manifesting and it is life, and I see, in my physical body, that what is a manifestation and now I become ‘cold’ to that. It means I realize its existence as a form of life, and I don’t see the form. This is really Objectivity. I simply use something that can now Observe me and can, as it were, ‘see through’ my form to the existence

of myself. And the requirement for Observation is that I exist and will accept the form for whatever it is without any judgment, without criticism, without even trying to describe it. This is the idea of Work.

But you see, it is obvious, now, that ... if that could actually start to function, what will it give me. It will give me something that belongs to a different level of Being. It will give me something that is not Earthly. It will give me a step towards Infinity, because it is freer from that what is now a finite form. It will really give me an understanding of a higher level of Being from which, then, there is something in me that can become Objective to that what I am on Earth. It will give me a chance to move, because of this kind of an effort, to a different level which I call 'planetary,' and for that reason becomes emotional for me. It gives me an idea that that what I, as an intense wish, produces is for me like a quantum, a quantum of my desire connected within me which then goes over, because I wish it, to a different level of Being as represented by my 'I'.

You have to understand this—that this quantum, this kind of thing as a concentrated effort, is something very unusual in my life. Because I don't do that when I think, and I don't do that when I just ordinarily feel, I don't even do it when I am affected in the depths of my feeling. Because it is not done *by* me, it is done *to* me. This kind of effort is my own, and it is instigated because there is life in me which wishes to be set free. That is where it comes from. This is the beginning of that kind of Conscience. This is the beginning of the extension of moments which I never will want to forget. This is the beginning of my wish to be united with God.

So you see, it has a very definite reason why this 'I' has to be functioning in that way. And this quantum is like going from one ring of an atomic structure to the next ring where the electrons are. And that 'quantum' is exactly the same kind of term that I use in biology when I talk about 'mutation'; that what is a difference between the Earth and a ring of planets around the Sun of which the Earth is a part but the Sun as a solar system around all Suns, that is as a center—what I call the 'center' of where our solar system goes to—whatever it is in the universe ending up with what one would call 'Sun Absolute' on which, in order to make it poetic, I say that His Endlessness 'dwells.'

But if I understand Infinity, then I know He must be here. Because, why should Earth be left out when I talk about Infinity. Why should my heart, why should my own Magnetic Center, why should my mind be left out of the possibility of understanding Infinity. Why should Man be

what he is on Earth unless he has, on Earth, the chance to free himself.

So the foundation entirely of that what I wish to do when I say I wish to ‘Work’ on myself, I select at times when conditions are conducive and when at times I know that there is a certain possibility that part of such energy can be devoted—because it is a devotion—to the possibility of creating something that can ultimately become a guide, that then at that point I simply say I ‘split’ energy. Now I have a wish in these conditions, and I hope that these conditions do not take away too much of my energy from my ordinary life. My ordinary life continues to exist, and it must continue to exist. There is nothing that will stop it as long as I keep on breathing. No thoughts, no feelings, no physical behavior stops. Nothing stops. It can be reduced to a low level, but it all the time keeps on breathing. And as long as it breathes, it is alive as a form maintaining itself. The thoughts go on a little less associative and perhaps a little bit more senile, and feelings go on and perhaps in smaller circles; and whatever it is, a Man remains a personality on Earth, and therefore it always will require energy.

Something in me, if I wish as a result of this intensity of wish, comes to a certain point where there is a ‘V’ in the road. And at that moment when I make up my mind that I wish to Work on myself, there is that possibility of saying, “*This* is energy which goes to my ordinary maintenance, and *this* is energy which now I wish to go to the development, and the further creation, and the feeding of my ‘I’.” This is a decision which has to be made every time; because if I don’t, ordinary, natural laws will prevent me. There will be a cloud between that what is ‘I’ and myself. And the cloud will not be dispersed, because I don’t feed ‘I’. When there is a question of division of energy, I have to make sure that that where the energy goes in my unconscious state is not too much. I cannot even try, or make an attempt, when I am unconsciously in a chaotic state. When I’m busy; when I’m worried; when I’m active, running around like a chicken without a head, how can I ever expect to Work! There is absolutely no energy available—just a little thought, and it is passing.

And then this is the mistake one makes: When I happen to think or feel, I assume that I am Working. No, you are not Working at all—until there is a realization in you somewhere of a little ‘I’ existing, separate from you, and at most you can say that what is unconscious can receive a ‘taste’ of something existing which is light. And then even if your eyes are closed, you know when the electric light bulb is switched on you receive some kind of impression of light in your dark state. That you must know for sure: that that taste is there. Otherwise there is no ‘I’ at

all. I must warn you about that. Because we fall constantly in a trap that the ordinary mind can do it also, and the ordinary mind has no quantum. This you must understand: that it is something entirely different from a thought process which, by constant improvement and purification of itself, will finally lead to Objectivity.

This is the fundamental mistake of any kind of LSD or drugs: Thinking that the mind as it is, just by expanding a little bit would become Objective. There is no 'I' whatsoever to guide anything. It is only a state in which you happen to be, and unfortunately at great cost to your physical body. But whatever it may be, even prayer to God can give you in your heart a certain feeling of His existence. But, is God there then. This is your problem: To what extent can you in devotion, when you concentrate everything of yourself to your religion—and within the confines of a cloister you can be that more or less, you hope by chastisement that you can reduce the desires of your body—but are you at such a time a Man in life, and when you come out of it are you equipped to see what life ought to give. And still, the desire of Man is to be a Man. And the idea of Gurdjieff's let's call it 'religion' is to become a Man ... and not a God but a Man in the image of God; the same way as a mystic wishes to become a Man who can join with whatever he calls his God, and then in that kind of a fusion becomes One ... or is sufficiently open that God can enter into him.

These are the problems for a Man in this life. But you must be on the right road: and anything that has to do with your mind than only to indicate that what it is, as requirement, to know the simplicity of Work; and that what is your heart, to give it that kind of a push in the form of an intensity of feeling and really wishing that you then, because of that, could grow up; and then make your physical body behave as an object for Observation as if at such a time that what one is is in a state of Mars: emotionally conditioned with a wish to fight if necessary, but to continue to Observe that what takes place on Earth, like through a telescope which Beelzebub had to build when he arrived in the solar system Ors.

What is the suggestion for those who don't know very much, and those who still want to Work, and those who have Worked a little bit and are not as clear: To read and to try to take in whatever is in that book All and Everything, and to try to write up for yourself what you understand by Work and to check, then, and to find out if that is actually so, or are you on the wrong road. However will you learn, unless you talk about it. And you ask a question based on your own experience—*your* experience, not someone else. Not be like a sponge and profit by

the Work of someone else. That is not like a Man. A Man stands up and he wishes, and he says so. And, “Here I am, I’m going to know because I’m Working.” Or, “I have Worked and I’m stuck.” That is what a Man says: There is an obstacle in my daily life and I try to Work. Did I make a mistake. Did I do it at the wrong time. Did I try it under conditions which are utterly impossible. Do I understand really the clarity of what is meant by an ‘I’ and ‘It’, and can I make this distinction a little clearer for myself. What will I do in order—maybe by means of an exercise of some kind—which I will adhere to for the sake of wanting to grow up when my intensity is actually that I wish to grow, and that I know that I *must* grow, and that that what is Work has become a need. Because this is the state in which you should be when you belong to Group II. You must know that it is a need for yourself. An utter need. More need, even, than your breathing.

It will be a long time before you come to that kind of a conclusion and before you are committed in that sense, and I don’t think that miracles can take place overnight. Because look what you have to go against: All the different states of unconsciousness in which you have been asleep all the time. And now you want to Wake Up just a little, and you start to rub the sand out of your eyes so that something can take place in you; and a little opening, a little porosity, a little willingness, a little different kind of an attitude—not critical because you don’t know, and not argumentative because there is nothing to argue about.

It is a kind of a system that is simply given to you: “Do this.” And if you don’t do it, don’t talk. But if you do, talk by all means, because then you have something to talk about. You can talk about your experiences. And if you don’t, you may be on the wrong road; and why should you be, when there is a chance to find out what is right. And how can anything new be given to you until you have digested what has been given before.

Don’t run off into theories. Leave them alone. Theory is just a little salt for what you want to eat. But what you want to eat, that is the kind of a dish that you smell, even from a distance. That is, that what you, if you could become harmonious, would cook for yourself in order to maintain your life in an Awakened state and you now being unconscious, all you can do is to go towards that big kettle and smell a little bit and stand in the fumes of it and say, “That is what I wish.” Then you will Work, because you know there is something quite substantial for you, I would almost say, at the ‘end of the rainbow.’ It is quite definitely something that for you is of value. And if you understand what is of value, you will also know how little there is of value

now in your daily life.

But again I say, if you're satisfied, if that daily life is still giving you whatever you wish and you really don't pay too much attention about what you should become, then again, Gurdjieff has nothing to say at all. He just remains a closed book for you. And let it be closed. Don't even try to tamper with it. Either you Work and you Work in the right way, you understand it and then it's right. And if you tamper with it, you will be damned. You have no right whatsoever to use these ideas in the wrong way. They're not given to you just for curiosity's sake. And if you don't understand it, you have no Conscience.

This is the kind of knowledge that is given simply for your sake in order to grow and to build a Soul for you and to understand your life and to find your place in *this* life, on *this* Earth. That is why it is given. There is no compelling on my part to want to give it to you simply because I think you deserve it. You don't deserve anything. All you deserve at the present time is to know that something exists that could help you. And then you start deserving it by Working. That is your payment regarding this kind of a gift. And no one forces it on you, and no one will call you to account. All that will happen is when you meet Saint Peter he will send you back, or he'll put you in another kind of a body, or he will keep you as a little spirit around, as low and as close to the Earth as you can. Or whatever it is, you will never run away from your Karma—never!

Wherever you are now and whatever you go into, you will constantly be under the Law of life; and you can call it 'God' and you can call it 'His Endlessness' and you can call it that what is the 'Sun Absolute,' it doesn't make any difference. You live on Earth. You are life. There is no question about that. And that life now you become responsible for, like it or not, because your father and mother were responsible for their lives and that's how you happen to be here. And whatever they did with their responsibility is not your concern now. Your concern is your own life as you grow up, and you come to a point of: Do I take it as a responsibility, or do I just let it go.

That is your conclusion, and when you come to the conclusion and you say "Yes, I take it," then you come back next week. And you come back with, you might say, questions of 'application'—particularly Group II—and whatever it is that they wish to ask, I promise you it won't be a lecture. We will talk about Work: your attempts to help clarify anything that perhaps could be clarified and to tell you what I think what is, in my opinion, utter nonsense; that you

don't make a mistake and that after another couple of meetings you really will have no excuse whatsoever, and that there is a clarity which will last your lifetime.

I hope to see you next week.

Good night.

End of tape